

A TRVE AND Strange Discourse of the Trauailles of two English

Pilgrimes: What admirable accidents be-
fell them in their iourney towards Ie-
rusalem, Gaza, Grand Cayro,
Alexandria, and other
places.

Also, what rare Antiquities, Monuments, and no-
table memories (according with the ancient re-
membrances in the holy Scriptures) they saw in *Terra*

Sancta: with a perfect description of the old
and new *Ierusalem*, and situation of
the Countries about them.

A Discourse of no leſſe admiration, then well
worth the regarding: Written by *Henry Tim-*
berlake, on the behalfe of himselfe and his
fellow Pilgrime.

Translated into English by learned Mr Thomas Boxey Thredwan

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A true and strange Discourse of the
late trauailes of two English Pilgrimes : What
admirable accidents befell them in their
*journey to Ierusalem, Grand Cayro,
Alexandria, &c.*



Lthough it passe as a generall
Prouerbe, that Trauellers may
tell leaſtings by authority, yet I
being no way daunted by that
big beare thunderbolt, but conſi-
dently ſtanding on the iuſtice of
my cauſe : my kind commendations
to all you my deare friends
firſt remembred, thus from Ieru-
ſalem I beginne to ſalute you. You ſhall vnderſtand,
that ſince my departure from Grand Cayro towards the
Holy Land, I wrote you a letter from Rama. (This
Rama is a place where the voyce was heard of Rachell,
weeping for her childdren) wherein I certified you of all
my proceedings, from Grand Cayro ouer to that very
place. I ſent it with ſeven other Letters beside to Damasco
in a Carauan, from thence to be conuied to Constanti-
nople : But doubting leaſt the ſaid packet is not as yet
come to your hands, I thought good to write againe
vnto you, concerning all my aforesaid proceedings; as
also the reſt of my voyage to Ierusalem, with my
imprifonment and troubles in the Cittie, and what me-
morable Antiquities I ſaw there and elſe wheres, vntiſt
my returne backe to Alexandria. Firſt, you ſhall
know, that I departed not from Grand Cayro till the

ninth of March, vpon which day I came to the place where (it is said) the Virgin Mary did stay with our Sauour Christ: So farre was I accompanied by Anthony Thorpe, and foure othes that went to Grand Cayro with mee, but there left mee, departing backe to the Citte, and I with my fellowe traueller, Paister John Burrell, both of vs being in our Pilgrimes habits, came that night to a Towne called Canko, where wee were glad to take vp our lodging in a yard, having no other bedding then the bare ground. The next day we departed thence, and came to a Towne in the Land of Gozan, where we met with a company of Turkes, Ielues, and Christians, and sawe 750 Camels, all which were bound for Damasco ouer the Desarts; yet was there amongst them two and twenty Greeks and Armenians, whose purposed traiale lay to Ierusalem, which made vs the gladder of their company. At this Towne being named Philbirs, we stayed two daies and one night: in which time I went into a house where I saw a very strange secret of hatching of Chickens, by artificiall heats, or warinthe: The like I had seene before at Grand Cayro, but not in such extraordinary numbers of multitudes as here: the manner whereof I will declare as followeth. The Country people inhabiting about this Towne, foure or five miles distant every way, bring their egges in apt carriage for the purpose, vpon Asses or Camels, to this place, where there is an Ouen, or Fuenace, purposely kept temperately warme, and the Furner or Paister thereof standeth ready at a little doore to receive the Egges of every one, by tale; unlesse that when the number arises so high (as to ten Camels loading or more) then hee filleth a measure by tale, and after that ordert measures all the rest. And I tell you this for a truthe, that I saw there received by the Furner, Cooke, or Baker, in one day, by tale, and by measure, the number of thirtie five or forty thousand Egges: and they told mee, that for thre daies space together, hee doth nothing but

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Will receive in Egges, and at twelue daies end they come
 againe to fetch Chickins, sometimes at ten daies, and
 sometimes (but not very often) at seuen daies, according
 as the weather falleth out. Perhaps some two hundred
 persons are owners of one Raungefull, some hauing
 2000, some one, or more or lesse, as the quantities
 amount to: The Furner noteth the names and portions
 of every brynger; and if he chanceth to haue a hundred and
 fifti thousand, or two hundred thousand at one heate (as
 many times it chanceth that hee hath) yet doth hee mi-
 ggle them all together, not respecting to whom they sev-
 erally belong. Then hee layeth them one by one vpon his
 Raunge, so neare as they can lye and touch each other:
 hauing first made a bed for them of Camels dung burnt;
 and the place whereon the ashes doth rest, is of a very
 thinnne matter made of earth, but mixed with the Ca-
 mels dung in the making, and some Pigeons dung
 amongst it: yet heerein consisteth not the secret onely: for
 there is a concave or hollow place about thre foote bredth
 vnder it, whereon is likewise spred another layer of
 Camels dung, and vnder that is the place where the
 fire is made. Yet can I not rightly call it fire, because
 it appeareth to be nothing but embers: for I could not
 discerne it but to bee like ashes, yelding a temperate heat
 to the next concave, and the heate being resulld by the
 layer of dung next it (which dung being greene, and
 laid upon pieces of withered trees, or rather boughes
 of old dead trees) deliuereth forth an extraordinary
 vapour, and that vapour entreth the hollow concavus next
 vnder the Egges, where in time it pierceth the aforesaid
 mixed earth, which toucheth the ashes whereon the Egges
 are laid, and so serueth as a necessary receptacle for all
 the heate comming from vnderneath. This Artificiall
 heate glying through the embers whereon the Egges
 lye, doth by degrees warms through the shelles, and so
 infuseth life by the same proportiones of heats: thus in

seuen, eight, nine, ten, or sometimes twelve daies, life
 continueth by this artificall meanes. Now when the
 Furner perceueth life to appears, and that the shelles
 begin to breake, then hee beginneth to gather them: but
 of a hundred thousand, hee hardly gathereth threescore
 thousand, sometime but fifty thousand, and sometime
 (when the day is ouercast) not twenty thousand: and
 if there chance any lightning, thundre, or raine, then
 of a thousand hee gathers not one; for then they all miscarry
 and die. And this is to bee remembred withall, that bee
 the weathur neuer so faire, the aires perfect, cleare, and
 every thing as themselves can desire, and let the Chicks
 kens be hatched in the best manner that may bee, yet haue
 they either a Claw too much, or too little: for sometimes
 they haue five Claws, sometimes sixe, some but two be-
 fore and one behind, and seldom, very few or any in their
 right shape. Afterwards, when the people come to receive
 their Egges that before had brought them in, the Furner
 gues to every one ratably, according as the Furnace yel-
 deth, reseruing to himselfe the tenth for his labour. Thus
 haue you the secret of hatching Egges by heat artificall
 at the Towne of Philibis in the Land of Gozar, which I
 thinke were in vaine to be practised in England, because
 the aire there is hardly ten daies together clarified; neither
 is there any Camels dung, though they haue dung of other
 beastes every way as hot: therefore when the Sunne is
 in Cancer, Leo, or Virgo, you may, if you please, try what
 may be done. Perhaps some will thinke this to be a lye, or
 fable, but to such I answere, I can urge their credence no
 further then my faith and truth can perswade them: And
 if thereon they will not believe me, let them take paines
 to make their owne eyes a witnesse, and when they haue
 payd as deereley as I haue done (for the sight of this and
 other things cost mee an hundred Markes in fiftie dayes)
 their iudgements will be better confirmed.

But now to my iourney toward the desart of Arabia,
 which

which I was of force to passe before I could come to the holy Land. Then we departed from the Towne Philbirs, traulling all night in company with the Caruan of Damasco, and the fourteenth at nine of the clock we pitched our tents at Baharo in the land of Gozan. From thence wee departed that night, and the 15 at night we pitched at Sallia, which is to the eastward of the land of Gozan, and stands on the bozders of the Arabian Desarts: there we stayed two daies for feare of the wild Arabes, and departed thence the 17. Wee passed that night ouer a great bridge, vnder which the salt-water standeth. This water comes out of the Sea from the parts of Damietta, and by mens hands was cut out of that place, some hundred and fifty miles into the maine Land, by Ptolomeus King of Egypt, who purposed to bring the Red sea and the Mediterranean all into one: but when hee foresaw, that if hee had gone through with his worke, all his Country had bene quite devowned, hee gaue it ouer, & builded a bridge there to passe ouer. This place parteth Arabia and Egypt, & no sooner had we pass this bridg, but we were set vpon by the wild Arabes, and notwithstanding our great company (for we were more then a 1000 persons) a Camell laden with Callitcoes was taken from vs, 4 of our men hurt, and one of them mortally wounded, & the Arabes ran away with the prey, we being vnable to helpe it, because it was night. The next day we pitched by a wel of brackish water: but I forgot to tell you of my fellowe Pilgrime, John Burrell, escaped very narrowly in y last nights bickering: there we rested our selues till 3 of the clocke in the afternoon, which they call Lasara; for the Arabians and Egyptians diuidis the day into fourre parts: then we departed and pitched y next morning at a Castle in y desart called Carga, which is one of y thre Castles which y Turks keepe in y desarts, to defend all trauellores from the wild Arabes: Therefore there we paid a certaine tare, which was sixty paces of siluer of two pence a piece value, for each man or boy, & seventy six paces

peeces for a Camell laden, and fourteene for a Mule: Ha-
ving paid this imposition we departed, and pitched againe
the 19 at another brackish well, from whence setting on-
ward, we pitched the 20 of March at the second Castle
called Arris, kept also by the Turks, in the said desarts,
where our fare was but twenty peeces of siluer for each
passenger, and thirty for a Camell. From thence we were
guider by many Soldiers to the third castle called Raphael,
making one long iourney of 24 houres together: Here it
is said that the Kings of Egypt and Iudea, fought many
great Battailles: which to mee seemed very unlikely, be-
cause theris is nothing to releeue an army withall, except
sand and salt water.

There we paid ten peeces every passenger, and 20 for a
beast. So departing thence, the 22 in the morning, we pitch-
ed at Gaza in Palestine, a godly fruitfull country, & thers
we were quitted of all the desarts. In this towne I saw the
place where (as they told vs) Sampson puld downe the two
Pillars, and slue the Philistines: & surely it appeares to be
the same towne, by reason of the situation of the country:
There we payd 22 peeces for each beast, and ten each pas-
senger. From thence we departed, & pitched at a place cal-
led in Arabian Canuie, but by the Christians called Ber-
shaba, being vpon the bozders of Iudea, where we paid but
2 peeces of siluer each one, and fours for a beast. Departing
thence, the 23 in the morning, we pitched our Tents vpon
a greene close vnder the wals of Ramoth in Gilead: there
I stayed all the day, and wrote eight letters for England by
the forenamed Carauan whiche went for Damasco, to be co-
ueied to Constantinople, and so for England. The next day
being the 24. in the morning, I with other Christians, set to-
ward Jerusalem, & the great Carauan went their way for
Damasco, but we pitched short that night at a place called
in Arabian Cudechelanib, being 16 miles from Hebron,
where the Sepulchre of our father Abraham is, and 5 little
miles from Jerusalem. From thence we departing in the mor-
ning

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ning being our Lady day in Lent, and 9 of the clock before
none, I saw the Ctie of Ierusalem, when kneeling down,
& saying the Lords praier, I gaue God most harty thanks
for conducing me thither, to behold so holy a place with my
eyes, wherof I had read so often before. Coming within a
furlong of the gates, I with my companion M. John Bur-
rell, went singing & praysing God, till we came to the west
gate of the City, & there we stayed, because it is not law-
full for a Christian to enter vnadmitted. My companion
advised me to say I was a Greek, onely to auoyd going to
Masles: but I not hauing the Greek tongue, refused so to
do, telling him even at the entry of the gate, that I would
neither deny my Country nor Religion, wherupon being
demanded whs we were, Maister John Burrell (answering
in the Greek tongue) told them that he was a Greek, and
I an Englishman. This gaue him admittance to the Greek
Patriarke, but I was seized on & cast in prison, before I
had stayed a ful houre at the gate, for the Turks flatly deni-
ed, they had euer heard either of my Queen or country,
or that she paid them any tribute. The Pater Guardian,
who is the defender of all Christian Pilgrimes (and the
principal procurer of my imprisonment, because I did not
offer my selfe under his protection, but confidently stood to
be rather protected under the Turke then the Pope) made
the Turke so much my enemy, that I was reputed to bee
a spy, and so by no meanes could I bee released from the
dungeon.

Now giue me fauor to tel you how it plesed God (by very
day) to deliuer me, & grant me passe as a Protestant, with-
out yelding to any other ceremony, then cariage of a war-
candle onely, far beyond my expectation. Here let me re-
member you, when I staid at Ramoth in Gillead, wher
I wrot the 8 letters for England by the Carauan of Da-
masco, hauing so god leasure, I went to a Fountaine to
wash my soule linnen, & being earnest about my busines,
suddenly there came a Moore vnto mee, who taking my

cloa:hs out of my hand, and calling me by my name, sayd
he would helpe me.

You doubt not but this was some amazement to me, to
heare such a man call me by my name, and in a place so far
distant from my friends, country & acquaintance: which
he perceiving, boldly thus spake in y Frank tongue, why
Captaine, I hope you haue not forgotten me, for it is not
yet 40 daies since you set me a land at Alexandria, with y
rest of those passengers you brought from Argier, in your
ship called y Trojan? and here is another in this Carauan,
whom you likewise brought in company with, that would
not be a little glad to see you. I demanded of him if hee
dwelt there: he answered me no, saying, that he and his fel-
low were going in that Carauan to Damasco (which place
they call Sham) and from thence to Begdar, which we call
Babylon, & from thence to Mecha to make a Hadgee, for so
they are called when they haue bin at Mecha: moreouer,
hee told me, that he dwelt in the Citie of Fesse in Barbary.

This man (in my mind) God sent to bee the meanes of
mine immediate delivery: for after I had taken god no-
tice of him, I well remembred that I saw him in my ship,
though one man among 200 is not very redily known: for
so many brought I fro Argier into those parts, of differet
Nations: as Turks, Mores, Jewes & Christians: I desi-
red this man to bring me to y sight of his other companion,
which (having washed my linnen) he did, & him I knew ver-
y redily. These two concluded, y the one of them would
depart thence with the Carauan, & the other go along with
me to Ierusalem, which was y Mōre before remembred: &
such kind care had the Infidel of me, y he would not leaue
me vnaccompained in this Strange Land: which I canot but
impute to Gods especial prouidence for my deliuerance out
of prison, or else had I binne left in most miserable case.

When this Mōre saw me thus imprisioned in Ierusalem,
my dungsō being right against y Sepulchris of Christ, al-
beit he wept, yet he had me be of god comfort, & went to y

Bashaw.

Bashaw of the Citie, and to the Saniacke, before whom he tooke his oath, that I was a Mariner of a ship, which had brought two hundred and fifty, or thre hundred Turks and Poeres into Egypt from Argyer and Tunis, their tourney being unto Mecha.

This Poore (in regard he was a Muzzelman) preuailed so well with them, that returning with six Turks backe to prison, he callad me to the doore, and there said vnto me, yf I would go the house of the Pater Guardian, and yeld my selfe vnder his protection, I should bee enforced to no Religion but mine owne, except it were to carry a candle: to the which I willingly condiscended.

So payng the charges of the prison, I was presently deliuered, & brought to the Guardians Monastery, where y^e Pater comming to me, tooke me by the hand, & had me welcomme, maruellung I wold so much erre fro Christianity, as to put my selfe rather vnder y^e Turks, then his protection: I told him, what I did, was because y^e I would not go to Spasse, but keape my conscience to my selfe: He replyed, y^e many Englishmen had bene there, but (being Catholiques) went to Spasse, telling the Turks at the Gates entrance that they were Frenchmen, for the Turks know not what you meane by the word Englishman; aduising me further, that when any of my countrymen vndertok the like traauile, at the gates of Ierusalem they should terme them selues either Frenchmen or Britans, because they are well knowne to the Turkes.

This, or such like, conference pass between vs: and further he asked me, how old our Queens Maiestie was, and what was y^e reason she gaue nothing to y^e maintenance of the holy Sepulchre, as well as other Kings & Princes did; with diuorse other scrupulous questions: whereto I answered accordingly. This day being spent even to twi-light, M. John Burrel, who passed as a Greek without any trouble came in vnto vs, being neuerthelesse constrained to this Monastery, or else he might not stay in the Citie; for such

sway do the Papists carry there, y no Christian stranger can haue admittance there, but he must be protected vnder them, or not enter the City. M. Burrell and I being together in the court of the Monastery, xii, sat sed Friars came forth vnto vs, ech of them carrying a way-candle burning, & two spare candles beside, the one for M. Burrell, the other for me. Another Fryar brought a great Basin of warme water, mingled with Roses and other sweet flowers, and a Carpet being spread on the ground, & Cushions in chaires set orderly for vs, the Pater Guardian came and set vs downe, giuing each of vs a candle in our hands, then came a Friar and puld off our hose, and (setting the Basin on the Carpet) washed our feete.

So soone as the Fryer began to wash, the twelue Friers began to sing, continuing so till our feete were washed, which being done, they went along singing, and we with the Guardian came to a Chappell in the Monastery, wheres one of them began an Oration in forme of a Sermon, tending to this effect, how meritorious it was for vs to visit the holy Land, and see those sanctified places wheres our Sauours feet had trode.

The sermon being ended, they brought vs vnto a chamber where our supper was prepared; there we fed somewhat fearefully, in regard y strange cats haue as strange qualities: but committing our selues to God, & their outward appearing Christian kindnes, we fel to heartily, sup very bountifully, and after (praising God) were lodged decently. Thus much for my first entertainement in Jerusalem, which was the 25 of March 1601, being our Lady day in Lent. Now followes what y Friers afterward shewed me, being thereto appointed by the Pater Guardian. Early the next morning we arose, and hauing saluted the Pater Guardian, he appointed vs seuen Friers & a Troughman: so forth we went to see all the holy places in y Citie which were to be seene, except those in Sepulchra Sancta; for y required a whole daies work afterward, and at every place wheres

where we came we kneeled down, & said the Lords prayer.

The first place of note that the Friers shewed vs, was the place Iudicall next the house of Veronica Sancta: and demanding of them what Saint that was, they told me it was she that did wipe our Sauours face, as hee passed by in his agony.

Descending a little lower in the same street, they shewed me the way whiche our Savior Christ went to crucifying, called by them Via Dolorosa.

Then on the right hand in the same street, I was shewen the house of the rich glutton, at whose gate pere despised Lazarus lay.

Holding on our way down this street, we came to a turning passage on the left hand, whence they told me Simon Sirenuis was comming toward the Dolorous way, when the Souldiers seeing him, called him, and compelled him against his will, presently to helpe our Sauour to carry his Crosse.

Then they told mee, that in that same place the people wept when Christ answering, said onto them, Oh daughters of Ierusalem weep not for mee, &c.

Perh. they shewed mee the Church whiche the Virgin Mary fell into an agony, when Christ passed by carrying his Crosse.

Afterward they brought me to Pilates Palace, whiche though it be all ruined, yet is there an old Arch of stone, whiche is still maintained by the Christians, & it standing full in the hie way, we passed vnder it: much like the way of passage vnder M. Hammons house in the Bulwurke, but that the Arch is higher: for vpon that Arche, is a Gallery whiche admitteth passage (ouer our heads) from one side of the strate to the other: for Pilates Palace extendeth ouer the high way on both sides, and Pilate had two great windowes in the said Gallery, to gaze out both waies into the street, as Master Hammon hath the like aduantage at both his windowes.

Into this Gallery was our Sauour brought when he was shouen unto the Jewes, & they standing below in the street, heard the words, Ecce Homo. A little from this place, is y fort of y staires where our Sauour did first take up his Crosse. Then they brought me to the place where y Virgin Mary was conceiued and boorne, which is the Church of S. Anna, and no Turkish Church. First they shewed me y poole where Christ cleansed the Leapers, and then guiding me to S. Steuens gate, a little within it upon the left hand, they shewed me the stone wherwith S. Steuen was stoned. From hence I saw the staires going up to Port Area, at which port there are diuers Reliques to be seene, it was y East gate of y Temple which Salomon built upon mount Moria, in which Temple was y place of Sanctum Sanctorum, but now in that place is builded a godly great Church belonging to the Turkes.

Thus spent I y second day, being the 26 day of March, all within the gates of Ierusalem, except my going to see y stome wherewith Saint Steuen was stoned. The next day being the 27, having done our duty to God, and the Pater Guardian, we hired Asses for the Friers & the Trouchman to ride on, and going forth the Citie gates, wee mounted and rode directly towards Bythinia.

By the way as we rode, they shewed me the place of y fruitlesse fig-tree, which Christ cursed: next, the Castle of Lazarus, that Lazarus whom Christ loued so well: for his house or Castle was in Bythinia, but it was vtterly ruinated and nothing to be seene but the two sides of the wall.

In the same Towne they shewed me the house of Mary Magdalē, but so ruined, y nothing is left of it but a peice of a wall: there I saw likewise Marthas house, consisting of 3 peices of a wal: & thence they brought me to y stonewhile y two sisters told Christ y Lazarus was dead, stō whence passing on, they shewed me y place where our Sauour raised Lazarus from death, after he had layen thre daies in y ground, & where he was buried afterward when he died.

This

This place hath bene notably kept from the beginning and is repaired still by the Christians: but yet in poore and very bare sozt: And this is all that I saw in Bychinca.

From hence we rode unto mount Oliuet, and passing by Bethphage, they brought me to y place where our Saviour took the asse and Colt when hee rode to Ierusalem vpon Palme-sunday. Riding fro Bethphage directly North, we came to the fot of Mount Oliuet, where they shewed mee the place Benedicta of the Virgin Maries Annunciation: & ascending to y top of y mount, we saw y place of our Saviours Ascension: At y sight whereof we said our prayers, and were commanded withall to say ffe Pater Nosters, & ffe Ave Maries, but we said the Lords prayer, took notice of the place and departed. This is the very highest part of Mount Oliuet, and hence may be descended many notable places: as first, West fro it is the prospect of the new Citie of Ierusalem: South-west from it, may be seen the prospect of Mount Syon, which is adioyning to new Ierusalem: also in the baley betweene Syon and the Mount whereon I stood, I saw the Brooke Cedron, the Poole Silo, the Garden wherein our Saviour prayed, the place whers afterward he was betrayed, and diverse other notable things in this valley of Cœlesemadic: as the tomb of Absolon, King Davids son, the tomb of Ichoshaphat, and others, which I will speake of when I come to them.

Full South from Mount Oliuet I could see the places we came last from, as all Bychinca and Bethphage: also east north-east from this Mount, may be scene both the River of Iordan, which is some 15 miles off, and Iericho, which is not far, because it is to the Westward of Iordan.

From Mount Oliuet East & East South-east, may be scene the laks of Sodom and Gomorrah, which is some 100 miles long, and 8 miles ouer: all these places I set with the Compasse, when I was on Mount Oliuet: for I stayed on the top of it some two houres & a halfe, having a little Compasse about me.

Descending hence toward the sote Westward, we came to a place where the Friers told me, that a woman called Saint Pelagia, did penance in the habite of a Frier: where at I smilng, they demanded why I did so: I answered y to believe Pelagia was a Saint, stood out of the compasse of the Creed: they told mee, when I should come home at night they would shew mee sufficient Authorz for it: but when I cam home, I had so much to do in writing my notes out of my table-book, that I had not leasure to vrgs their Authorz for Saint Pelagia.

By this time they brought vs to the place where our Sauioz did soze: sic the iudgement, then where he made y Pater Noster, and then where the Apostles made the Creed.

From hence we came to the place where Christ wept for Jerusalem, and from thence to the place where the Virgin Mary gaue the Cirdle to S. Thomas; and then to the place where she prayed for S. Steuen. All these last were comming downe Mount Oliuet, toward the vally of Gethsemainie, where by the way we came to our Ladies Church, wherein is her Sepulchre, and the Sepulchre of her Husband Ioseph, with the Sepulchre of Anna, and many others in that Church.

This Church standeth at the sote of Mount Oliuet, & was built (as they say) by Helena the mother of Constantine the Great: Here the Friers went into the Virgin Maries Sepulchre, and there either said Mass or Prayers, while we in the meane time went to dinner.

In this Church is a Fountaine of exceeding fine water, and in regard we went downe into a Vault, as it were, it giuefth a maruellous loud echo or sound.

Hence we went to the Caus whether Iudas came to betray Christ when he was at prayer, and thence to the garden where our Sauioz left his Disciples, commanding them to watch and pray, but found them sleeping at his returns: then they brought me to the garden where Christ was taken: and all these last thre were in the vally of Gethsemanie.

Gethsemanie. Riding unto the towne (wherof the valley
beares the name) on the left hand I saw the before remem-
bered Sepulchres of Absolom and Iehoshaphat, and on the
right hand the Browke Cedron, which at my being there
had not one drop of water in it (for indeed) it is but a ditch
to conuey the water to the two hils (I meane Mount Oli-
uet, and Mount Syon) when any store of raine falleth. And
this ditch, or browke Cedron, is in the valley betwene both
those hils.

Hard by the browke Cedron, they shewed me a stone mar-
ked with the feet and elbowes of Christ, in their throwing
of him downe when as they tooke him, and euer since (say
they) haue those prints remained there.

From thence we rode to the place where S. Iames the
yonger did hide himselfe, and afterward was buried there:
there also they shewed where Zachariah y son of Barachiah
was buried, and brought me to another place, where (they
say) the Virgin Mary vsed often to pray.

The came we est-soule to ympe of Silo, wherin M. Burrel
& I walked our selues, & hence we were shewen the place
wherof the Prophet Esay was sawen in pieces: thense they
guided us to an exceeding depe well, wherof the Jewes (as
they say) hid the holy fire in the time of Nabuchadonozer.
Here we ascended from the valley to a hill side, which ly-
eth iust South from Mount Syon, but there is a great
valley betwene, called Gehemion, and there they shewed
me the place where the Apostles hid themselves, being a
Cave in a Rock. Ascending higher hence, they brought me
to the field, or rather to be more rightly termed the Rock,
where the common buriall place is for strangers, being the
very same (as they say) which was bought with the 30 pec-
ces of siluer, that Iudas received as the pice of his Pat-
tiser, which place is called Aceldema, and is fashioned as
followeth. It hath 3 holes aboue, and on the side there is
a vent, at the upper holes they vsie to let downe the dead
bodies, to the estimation of some fifty foot downe.

In this place I saw two bodies, new or very lately let downe, and looking downe (for by reason of the thre great holes aboue, where the dead bodies lie, it is very light) I received such a sauer into my head, as it made mee very sick, so that I was glad to entreat the Friers to go no further, but to returne home to the City.

So heere we went through the valley of Gehemion, and at the foote of Mount Syon (hanging a little bottle of water whiche I brought from the Poole Silo) I dranke, and rested there an houres space, eating a few Rassins and Druies which we brought with vs from Jerusalem in the morning.

After I had well rested and refreshed my selfe, we began to ascend Mount Syon, and a little way up the hill they shewed me the place where Peter hauing deneyed Christ, and hearing the Cocke crow, went out and wept.

Ascending higher, they shewed me the house wher the Virgin Mary dwelt, which was neare unto the Temple: thē they brought me to the place where the Jewes setting on the blessed Virgin Mary to take her, she was conueyed away by miracle.

Hence we went to the house of Caiphas, which was some what higher upon Mount Syon, where I saw the prison wherein our Sauour was detained. Passing on still higher, they guided vs to a little Chappell which is kept by the Armenians, wherinto entring, at the high Altar they shewed me the stone which was upon our Savours Sepulchre (as they say) and it is neare to the place where Peter deneyed Christ: for there they shewed mee the Pillar whereon the Cocke stood when he crowed.

Hence was I brought to the place where our Sauour made his last Supper, and thence I came where the holy Ghost descended upon the Apstles: whence passing on, they shewed mee the place where Christ appeared to his Disciples the eighth day after his Resurrection, where S. Thomas desired to see his wounds.

Peere to this place vpon Mount Syon, the Virgin Mary
died, & hard by they shewed me a place bought by the pope
of the Turkes, for the buriall of the European Christians,
because he would not haue them cast into Aceldeia: they
told vs & the yeare before, 5 Englishmen were buried in y
place, whether by the Friers poysoning the, or howsoeuer
else it hapened, but we thought it strange that all y should
die together in one week. Thence come we to the house of
Annas the high Priece, which is now but a paire of very
old wals, and nothing else of it to be seene: but at the side
of one of the wals is an old Olive tree, wherets they told
me that our Savioz was fass bound: & demanding a fur-
ther reason thereof, they said that when hee was brought
vnto his house, Annas being asleep, his people would not
awake him: so during their time of slay, they bound him
to the said Olive tree, and when he awaked, then hee was
brought in and examined.

Departing hence toward the South gate of the Citie
which standeth likewise vpon Mount Syon, wee alighted
from our Asses, and entring, I noted it well: for I had
seen three of the four gates.

And being desirous to see y South-gate also, they brought
me to the Church of S. Thomas, which is within the wall
all ruined: then to the Church of S. Marke, where Peter
came being deliuered out of prison by the Angell y brake
open the gate. Then they shewed me the house of Zebede-
us, whence we came to a place kept by the Abashenes, and
there ascending first by a darke way, led on by a line of
cord, we attained to a high place neere to the Sepulchre
Sancta, where I paid two peeces of siluer to go in, & being
entred, I demanded what place it was: the same (quoth
they) where Abraham would haue sacrificed his son Iacob.

Thence went we to the prison wher S. Peter and Saine
John were, being the next doore to the prison wherin I was
put before: which made me the sorier, that it was not my
fortune to haue gone into it being so neere it.

Hence we came to the North-gate being on Mount Calvary side, where having well viewed the gate, and perceiving it wared late, we went direaly home: this was my third daies wozke, in and about Ierusalem, wearied not a little with often alighting to pray: so at each severall place before recounted, wee dismounted and sayd the Lords prayer on our knees.

On the morrow being the 28 day, early in the morning, we tooke our Asses, riding forth at the West gate, through which I first entred, and passing on the South-ward, wee left Mount Syon on the left hand: at the fote wherof they shewed me the house of Vriah, and the Fountaine where Bersaba washed her selfe at, when King David espied her out of his Turret.

Hence went we to the place where the Angell took up Abacuck by the haire of the head, to carry meat to Daniel in the Lyons den. Next came wee to the place where the wise men found the Star when it was lost, & then wheres the Virgin Mary rested her selfe under a tree, as shee came from Bethellem to Ierusalem, which tree they still reparie by setting another close to the root of it.

Hence rode we to the house of Elias the Prophet, wheres they shewed me his vsuall place of sleeping, and his house standeth so vpon a hill, as from thence I did see Bethellem a farre off.

Hence we went to an old ruined house, which they told me was Jacobs: whiche may the better appeare to be so, for in the field thereto adioyning, is the tomb of Rachel, Jacobs wife: and some two miles from this tombe is a town in the same field called Bethesula, the inhabitants whereof are all Ch:ristians.

In this great field (being betwene Ierusalem and Bethellem) didlie the camp of Senacherib when he besieged Ierusalem. From hence we rode to the field, where the Angels brought tydings of great ioy to the Shepheards, which is two miles from Bethellem: and thence we rode to Bethellem

To the Monastery, wherein were some ten Friers; who welcomed me very kindly, and brought me first into a great Church, then into a large entry, wherein I saw the name of M. Hugo Scapers twise set, one aboue another, and betweene them both I set my name.

Then they guided mee downe the staires into a vault, where was a Chappell set in the place of ours Saviours Natiuitie, enclosing both it and the Haunger wherein Christ was laid, and also the place where he was presented with gifts by the wise men.

Over this Chappell is a great Church, built by Queens Helena mother to Constantine the great (as they say) and further I saw divers Tombes of holy men and others.

Going vp to the top of the Church, I saw upon the leads the name of M. Hugo Scapers againe ingrauen, which made mee looke the earnestlier for some other Englishmens names, but finding none, I graued downe my name and came away: then went wee in and dyned with the Friers.

After dinner, they brought mee to a place where the Virgin Mary hid her selfe, when search was made to kill the Chlidzen.

So taking my leaue of Bethlem, giuing the Friers 3 pieces of Gold for my dinner and my company with mee, being 8 in number, mounting on our Asses, we rode to the Well, where King Davids thre Captaines fetched water for him, through the whole host of the Philistines: which standeth a little way from Bethlem, towards Jerusalem, and hath thre places to draw water vp.

Hence went we presently backe to Jerusalem, entring the gate at 4 of the clocke in the afternone, and at 5, the Turkes let vs in to the Sepulchra Sancta, each of vs paying nine pieces of Gold for our entrance.

No sooner were we in, but they locked the gates, so there I stayed till a 11 of the clocke the next day, and then came we forth: Now followes what I saw in Sepulchra Sancta.

Firſt,

First I noted hanging without the gate, at the least 100 limes or strings, and in the gate is a great hole, whereat a little child may easily creep in: whereof demanding the reason, they told me that the hole served to give victuals at, for them which lie within the Church, which are above 300 persons, men and women, all Christians, and there they live continually night and day, and can have no passage in or out, but when the Turkes do open the gate for some Pilgrime: which happeneth not sometimes in 14 daies: wherefore these Christian legiers in the Church haue there their whole householde, and boorded lodgings there builded for them.

The strings before spoken of hanging at the gate, haue each one a bell, fastned at the lodgings, and when their seruants (which are without) bring them any meate, each rings the Bell belonging to his householde, and so come accordingly (each knowing his owne Bell) for receipt of their food. The severall sorts of Christians which I saw in this Church, I will in order describe unto you.

First, the Romanes, for they haue the greatest sway of all. Secondly, the Greeks, for they be next in number to the Romanes, yet little better then slaues to the Turk. Thirdly, the Armenians, who haue bin so long time seruants to the Turk, having forgotte their owne language, they vse all their ceremonies in the Arabian tongue, & so I heard them. The 4 sort of Christians are Nestorians, who are as slaues to the Turke, & haue no other language then the Arabian. The fift are the Abashenes, being people of þ land of Prester Iohn. The sixt are the Iacobines & are circumcised Christians, but slaues likewise & seruants to þ Turk. All these (Christians in name) haue bought of the Turk their severall places in the Church, and by comes for ease, being never fewer in number of all these six sorte then 250 or 300 continually there lying, and praying after their manner.

The places where they ordinarily vse to go & say their denotions

deuotions are thus as I describe them, and as the Romane
Friars brought me to them.

First, the Pilar whereat our Sauour was whipped.

Secondly, the place where hee was imp;isoned, while
they were preparing or making his Crosse.

Thirdly, where the Souldiers diuided his Garments.

Fourthly, where the Crosse was found by Queene He-
lena, which is at the foote of Mount Caluarie, and hard by
it, is the Chappell of the said Queene Helena.

Fiftly, the place whers Christ was crowned with
Thornes: which I could not see till I was glad to giue the
Abashenes that kept it two peeces of siluer.

Sixtly, the place where the Crosse being laid along on
the ground, our Sauour was nayled fast onto it.

Seuenthly, the place on the top of Mount Caluarie,
whers the Crosse stood when he suffered.

Eightly, the Rocke that rent at his crucifying, which
is a thing well worth the beholding; for it is sit, like as it
had beene cleft with wedges and beetles, even from the top
to the two third parts downewards, as it were through
the brow and breast of the Rocke: Nor is the rent small,
but so great in some places, that a man might easly hide
hymselfe in it, and so groweth downward lesse and lesse.

Ninethly, the place where the thre Maries annoyned
Christ after hee was dead.

Tenthly, where hee appeared to Mary Magdalene in the
likenesse of a Gardiner.

And whence we came to the Sepulchre it selfe, which
is the last place where they vse any prayers.

From whence I wnt to see the Tombes of Baldwin
and Godfrey of Bulloigne: And returning backe to the
Sepulchre, I measured the distance betwens place and
place, spending thus the time from fve of the clock be-
fore night, when I came in, vntill next day at eleven of the
clocke at my comming soorth, writing downe all things I
thought note-worthie.

My companion Maister John Burrell and I, being thus come sooth of the Church, wee went to the Pater Guardian to dinner, where wee had tydings that fve other Englishmen were arrived at the Cittie gates, direc^ting towards Aleppo. Their names were M. William Bedle, Preacher to the English Merchants, which were Liegers at Aleppo: M. Edward Abbot, seruant to the right Wor^{ship}full Sir John Spencer: M. Geffery Kirbie, seruant to the Wor^{ship}full M. Paul Banning, and Liegers for them in Aleppo: two other yong men, the one called John Elkins, the other Jasper Tymme. These fve hearing of my being there, came all to the house, and these (though they saw not my imprisonment, nor were with mee at the sight of those things, in and about Ierusalem) can witnesse that they were acquainted therewith at the gates, and testifie the other truths beside. These men, as also my companion Maister John Burrell, I left behind mee in Ierusalem, departing thence to see other places in the Country of Palestine: But let me first tell you, what I obserued in the Cities situation, because I was informed before I came to see it, that it was all ruinated (albeit on the sight thereof) I found it otherwise, having a little Compasse about mee, to set such places as I could easily come by.

Understand then first of all, that the very heart of the old Cittie was seated on Mount Syon and Mount Moria: to the North part whereof was Mount Caluarie without the gates of the old Cittie, about a Stones cast and no further. But now I find this new Cittie situated so farre in the North part, that it is almost quite off Mount Syon, but yet not off Mount Moria, which was betweene Mount Syon and Mount Caluarie, so that now (vndoubtedly) the South wals of the Cittie are placed on the North side of the Hill of Syon. The East wall which doth confront Mount Oliver, is a great part of the ancient wall, and so from the South-east angle North-

a quarter of a mile behind Mount Caluarie: so that Mount Caluarie, which was in former times a stonye castell without the Citie, and the appointed place for ordinary execution, I find it to be now seated in the heart or middle of the new Citie.

This Mount Caluarie is not so high as to bee called a Mount, but rather a piked or a spired Rocke: for I noted the situation of it, both when I was at the top of it, and when I came to the Sepulchre, the Sepulchre being distant from it (I mean from the side of it) 173. foote, as I measured it: Whereupon I conclude, that the place of buriall, which Ioseph of Aramatia made for himselfe, was from the side of Mount Caluarie, 173 foote Westward, in which place is the Sepulchre of our Saviour.

The Sepulchre it selfe is two foote and a halfe high from the ground, eight foote in length, and fourte foote broad wanting thre inches, being covered with a faire stonye of white colour. Ouer the Sepulchre is a Chappell builded, the North wall whereof is ioyned close with the North side of the Sepulchre: and the Chappell is of like stonye as the Sepulchre is, consisting of fifteene foote in breadth, fiftie and twenty foote in length, and aboue forty foote in height. In this Chappell are alwaies burning thirty or forty Lampes, but vpon Festiuall daies moare, whiche are maintained by gifts giuen at the death of Christians in Spaine, Florence, and other parts, to bee kept continually burning, and the giuers of these Lampes haue their names ingraven about the vpper edges of them, in letters of gold, standing in a band of gold or siluer.

This Chappell is inclosed with a Church, and yet not it onely, but therewith is circled in all the before named holy places, viz. where Christ was whipt: where he was in prison: where his garments were diuided: where the Croesse was found: where hee was

crowned with Thrones : where hee was hayled on the Crosse: where the Crosse stod when hee suffered : where the vaille of the Temple rent : where the thre Maries anointed hym: where hee appeared to Mary Magdalene: and in briefe, all the most notable things, either about Mount Caluarie , or Iosephs field of Aramatia , are inclosed within the compasse of this Church, which was builded by the fore-remembred Queens Helena, Mother to Constantine the Great, shee being (as I haue read in some Authors) an English woman and daughter to King Coel, that builded Colchester : which being hryed to them, they dyned it. I measured this Church within, and found it to be 422 fadomes about : the one side of it likewise I found it to bee 130 fadomes : Thus much for Mount Caluarie , which is in the midle of the Citie now.

From the North-east angle of the Citie to the North-west, is the shorkest way of the Citie, and from the North-west angle to the South-west, is as far as from the South-east to the North-east : But from the South-west to the South-east, which is the South-wall that standeth on the foote of Mount Syon , I measured, and found it to be 3775 foote, which is about thre quarters of a mile. Upon this South side of the Citie, is a great Iron gate, about which gate are laid 17 pieces of brasie Ordinance : This gate is as great as the West gate of the Tower of London, and exceeding strong, the wals being very thicke, and on the South side 50 or 60 foote high : So much for the South wall and side of the Citie.

The North wall is not altogether so long, but much stronger, for on the North-side it hath bene often surprised , but on the South side never: and on the East side it is impregnable, by reason of the edge of the Hill which it standeth on, which is fve times as high as the Wall.

On the North side are 25 pieces of brasie ordinance never

neere to the gate, which is of Iron also, but what is in other places, as at the corners or angles, I could not come to see, and demand I durst not. The East wall, containing the gate where Saint Stephen was stoned, a little without, and to this day called Saint Stephens gate, I saw but five pieces of ordnance there, and they were betwene the gate and the relique of Post Aurea, which is to the southward: and concerning the West side of the Citie, at the gate whereof I intred at my first arrivall, it is very strong likewise, and hath fiftene pieces of Ordinance lying neere together, and all of Brasse: This gate is also made of Iron, and this West wall is altogether as long as the East wall; But it standeth upon the higher ground: so that comming from the West, to the West wall, you can see nothing within the Citie but the bare wall: but upon Mount Olivet, comming towards the Citie, from the East, you haue a very godly prospect of the Citie, by reason the Citie standeth all on the edge of the Hill.

To conclude, this Citie of Ierusalem is the strongest of all the Cities that I haue yet seenne in my journey, since I departed from Grand Cayro: but the rest of the country is very easie to be retreid: yet in the Citie of Ierusalem are thre Christians for one Turke, and many Christians in the Countrey round about, but they all liue poruely under the Turke.

Now concerning how the Country about Ierusalem lyeth, for your moze ease and perfect understanding, I will familiarly compare their severall places, with some of our native English Townes and Villages, according to such true estimation as I haue made of them. Imagins I beginne with London, I meane much vpon the point of distance.

The Citie of Bethlem, where Christ our Sauour was borne, is from Ierusalem as Wansworth is from London, I meane much vpon the point in distance.

The plaine of Mamre is from Jerusalem, as Guilford is from London: in which place or neare to it, is the Citie of Hebron, where our Father Abraham lyeth buried.

Bershaba is from Jerusalem, as Alton is from London: Ramoth Gilcad is from Jerusalem, as Reading is from London.

Gaza, which is the South-west part of Palestine, is from Jerusalem as Salisbury is from London.

Ascalon is from Gaza North-east.

Toppe is from Jerusalem as Alisbury is from London.

Samaria is from Jerusalem, as Royston is from London.

The Citie of Nazareth is from Jerusalem as Norwich is from London.

From Nazareth to Mount Tabor and Hermon, is ffeue miles North east: these two do stand very neare together, Tabor being the greater.

From Tabor to the See Tiberias, is eight miles North-east.

From Jerusalem to Mount Saria, is ten daies journey, and North-east thence.

These places last spoken of (beginning at Samaria) I was not in, but the other ffeue Englishmen that met me in Jerusalem, comming through Galilee, they came through them, and of them had I this description: they received of me likewise the description of my journey through Palestine.

The place where Christ fasted 40 daies and 40 nights, called Quaranto, is from Jerusalem as Chelmesford is from London.

The River Jordan (the very nearest part thereof) is from Jerusalem as Epping is from London.

Jericho, the nearest part of the plains thereof, is from Jerusalem as Lowton hall (sir Robert Wraths house) is from London.

The lake of Sodom and Gomorrah, is from Jerusalem

as Grauesend is from London.

The riuer Iordan runneth into the Lake, and there dyeth, which is one of the greatest secrets (in my mind) in the wrold, that a fresh water shoulde run continually into this salt Lake, and haue no issue out, but there dyeth: and the said Lake continuing still so salt, as no weight of any reasonable substance will sinke into it, but flieth vpon it, as a dead Man or Beast will never go downe. And further note, that what filth soever is brought into it by the Riuer Iordan, or any other substance, it flieth continually vpon the water, and being tossed thereon by force of the weather, in tyme it becommeth a congealed froth, which being cast vpon the bankes, and there dryed by the extreme heate of the Sun, becommeth black like pitch, which in that Country is called Bitumen, whereof I haue brought some with mee from thence. This Lake is aboue eight or nine miles broad, and about eighty or a hundred miles long: the length stretching from the North, wheres the Riuer Iordan falleth into it, to the Southward, and hath no farther issue.

The fields where the Angels brought tydings vnto the Shepheards, lyeth from Jerusalem as Greenewich doth from London.

Mount Oliuer lyeth from Jerusalem as Bowe from London.

Bethania is from Jerusalem as Blackwall is from London.

Bethphage is from Jerusalem as Mile-end is from London.

The valley Gethsemanie is from Jerusalem as Ratcliffe Fields lie from London.

Brooke Cedron is from Jerusalem, as the ditch without Algate is from London.

Mount Syon is neare adioyning to Jerusalem, as Southwarke ioyneth to London.

Thus haue I described the Citie of Jerusalem, as it is

is now built, with all the notable places therein, and neere vnto the same, and the Country about it: by which comparisons you may well understand the situation of most parts of the places neere vnto it: and thereby you may perceiue that it was but a small country, and a very little plot of ground, whiche the Israelites possessed in the Land of Canaan, whiche as now is a very barren Countrey: For that within fiftene miles from Ierusalem the Countrey is wholy barren, and full of rockes, and Stony: and vntesse it be about the plaine of Iericho, I know not any part of the Country at this present that is fruitfull: what it hath beene in times past, I referre you to the declaration thereof made in the holy Scriptures: My opinion is, that when it was fruitfull, and a Land that flourished with Milke and Honey, in those dayes God blessed it, and that as then they followed his Commandements, but now being inhabited by infidels (that prophane the name of Christ, and liue in all filthy and beastly mannor) God curseth it, and so it is made barren: for it is so barren that I could get no bread when I came neere vnto it: For that one night as I lodged shor of Ierusalem, at a place called in the Arabian tongne, Cuda Chnaleb, I sent my Moore to a house (not farre from the place where we had pitched our Tents) to get some bread, and hee brought me word that there was no bread there to be had, and that the man of that house did never eate bread in all his life, but onely dried Dates, nor any of his household: Whereby you may partly perceiue the barrennesse of the Country at this day; onely as I suppose by the curse that God layeth vpon the same: for that they vse the sinnes of Sodom and Gomorrah very much in that Country, whereby the poore Christians that inhabite therein, are glad to marry their daughters at twelue yeeres of age, vnto Christians, least the Turkes should rauish them: and to conclude, there is not that sinne in the world, but it is vised there

there am ergylf those Infidels that now inhabite therein, and yet it is called Terra Sancta, & in the Arabian tongus Cuthea which is the holy Land, bearing the name onely and no more: for all helinelle is cleane banished from thence by those Theeues, filthie Turks and Infidels that inhabite the same: And having my certificat sealed by y Quadzian, and a letter deliuere unto mee, to shew that I had washed my selfe in the Riuier of Iordan, I depar-
ted from Ierusalem, in the company of the Woore, that holpe to get me out of prison, leaung Maister Edward Abbot, Iefferic Kerbie, Maister John Elken, Jasper Tymme, and Maister Beadle the Preacher (whom I met there by chance, not knowing of their comming) behind mee in Ierusalem, and which grieved mee most, the Gentleman of Middleborough, called Maister John Burrell, that I met withall at Grand Cayro, that had borne mee company from thence to Ierusalem, forsooke mee there, and stayed also in Ierusalem with the other true Englishmen, and so was I left alone to the mercy of my Woore that kept mee company, and never left mee till I came to Grand Cayro. Now what happened vnto me in my trauellung from Ierusalem to Cayro, and from thence to Alexandria, where my shipp lay, I will hereafter declare.

Departing from Ierusalem, we got safly to Rama and from thence went to Ascalon, and so to Gaza, that lyeth vpon the Bordres of the Desarts of Arabia: at one of those two places I hoped to haue some passage by wa-
ter, either to Alexandria, or to Damietta, but sayling thereof, I was in a maze and knew not what to do; whe-
ther I were best to go backe againe to Ierusalem, or to put my selfe desperately into the hands of the wilde Ara-
bians, to be by them conducted to Grand Cayro: one of those two courses I must of force take, so there was no hope of passage, and yet I had another hope, but to no ent, which was, that I shoulde finde passage at

Ioppa, and for that cause I stayed at Giza, and sent my
 Mooze to Ioppa to seeke for passage, but there was none
 to bee had. At last considering with my selfe that my
 hast into Egypt was great; for I had left my man Wal-
 dred in Cayro, with my stocke of one thousand two hun-
 dred pounds, and my shipp lay in the roade of Alexandria,
 with sixtie men in her, and whether they would depart
 without me, or no, I knew not: for that, when I went
 from them to go vp to the Riuier of Nylus to Cayro, I had
 no intent to go for Ierusalem. My busynesse standing at
 that point, I was forced to this extremity, to make away
 all the money I had about mee, and to put my selfe into
 they hands of two wilde Arabians, that vnderooke to
 carry me and my Mōze (without whom I durst not go)
 to the Cittie of Cayro in foure dayes, if I would pay them
 foure and twenty Sultans of Gold, when I came to the
 Materia neere to Cayro, and vpon that condition, they
 would deliuer mee safely there, otherwise they said that
 they would carry mee prisoners with them, or else cut my
 throeate; And so agreeing with them, by my Mōze that
 spake for mee, and withall warranted mee to go safely,
 swearing that he would not leaue mee by any meaneas; the
 two wilde Arabians prouided two good Dromidozes for
 vs to ride on, I the Mōze riding before, and the Arabi-
 ans behind vs, two vpon each Dromidozie, and so depar-
 ted from Gaza, about two in the clooke in the afternone,
 and rode a hard pace: those kind of beasts going so hard,
 that within foure houres I was so weary, that I desired
 them to suffer mee to light downe to rest mee, which wee
 did about sixe of the clooke in the euening, and being
 alighted, the Arabians tyed the Dromidozes two for-
 sake together, as their manners is, making them kneele
 downe: which done, wee late downe to eate a felo Raisins
 and Bisket, such as wee carryed in our Alforges; but in
 the meane time, one of our Dromidozes brake his
 trings, being but a small piece of a basell, and ranne
 backe

backe againe towards Gaza, wherenpon one of the
theeuesooke the other Dromidorie, and made after him,
vntill both he and the other had broke loose and ran
away, were both out of our sight: then the other Ara-
bian that stayed behind with vs, ranne after them, and
we were left alone in the wilde Desarts of Arabia:at last,
right approaching, and both our guides, and Dromido-
ries being gone, we were both in no small feare, what
would become of vs: in which case, leauing my Moose
with my Alforges (wherein wee carryed our victuals)
I went vp to the top of a sandy hill, not far from thence,
to see if I could espy our two theeues, but I was no sooner
upon the top of the hill, but I saw four wilde Arabians
come running towards mee, from the other side of the
sandy hill: which I perceiving, ranne in great hast to
my Moose, yet I could not runne so fast, but one of the
theeues was at my heeles, and drawing out his sword,
had my Moose deliuer mee vnto him; but the Moose mads
him answere, and had him search mee (for hee kneled well
that I had nothing about me worth any thing, onely my
haire cloth Coate) and said further vnto him, this Guaire
(which is as much to say as vnbelaue) is to bee con-
ducted to Cayro in fourre daies, by two of your compa-
nions, and therewith named them vnto him, wherunto
they all made answere and said, that if it were true, they
would do me no hurt, but if their companions come not
againe with their Dromidories, then they would carry
vs away with them, but within two houres after in the
night time, my two Arabians came againe with their
Dromidories, and then they were all fellow theeues.
And wee gaue them a few Raisins and a litle water, and
so departed, and the fourth day at night wee came to
a place where the Arabians had Tents, and there they
gaue mee some Camels milke, and beheld me so earnestly,
as if they had neuer seene a white man befores: From
thence wee departed, and the next night wee came to

Salmia, where being soze shaken in my body (notwithstanding I was rolled with rollers) I was constrained to give ouer my Dromidores, and to get Horses, which they procured there of some of their acquaintance. This Dromidorie is a kind of beast like unto a Camell, but it hath a lesser head, and a very small necke, but his legges are as long, and there is no moze difference betweene a Camell and a Dromidorie, then there is betweene a Mastay-dog and a Grey-hound: those beasts eate but little, and drinke lesse, for they dranke not as long as I was with them; and it is said that they will not drinke in eight or ten daies together, but cannot abstaine so long from meate. And by this you may see that I was as farre in fourre daies, as I was going in twelue daies before I thynke a god Horse will tunne as fast, but not continue it: their pace is a reaching trot but very hard and quick. From the edge of Salmia, which is vpon the East side of Gozan, I tooke Horse: But the reason why the Arabians did grant to get me horses, was not because they pit-tyed me for my wearinesse, but for that they durst not go any neerer to the inhabited Countrey with their Dromidores, and there one of them stayed, and the other went with me to Materia, from whence I sent my Horse to Cayro, to fetch mee their hyer, and there I payd them that let me the horses, sixe pieces of Gold, and gaue the two wilde Arabians twenty fourre pieces of Gold, and therewithal they deliuered me in safetie into the custody of my More, within thre miles of the Citie Cayro, where I was welcomed by the Consull and others there resi-
 dent, and there I payd my honest More sixe pieces of Gold, and bought divers prouisions for him to furnish him in his iourney to Mecha, in which iourney, as hee was turned againe hee dyed.

In Cayro I stayed two daies, and the seventh night after I came to Bullac, and there tooke boate, and in thre daies I got downe the Riuere of Nylus to Rosetta, and
 there

there taking horse with a Janisarie, I fell into greater danger than any I had during my journey; for that betwene that Towne and Alexandria, there were diuerse great Janisaries that came from Constantinople, that were newly landed at Alexandria, who hauing tyzed their horses, would haue taken our two Mules from vs, which my Janisarie refused them, and therewith drew out his sword, and they to be rewenged came running to take me, and hauing laid hands upon mee, four of them beate mee cruelly and drew mee to the passage that was hard by, and there wold haue killed mee, which my Janisarie perciuing, and seeing that nothing could appease them but our two Mules, after he had bene soze wounded, he deliuered them vnto the other Janisaries, or else I had there beene slaine, after my long and weary tourney, being within ffe miles of my ship, that lay in the Roade at Alexandria: and so he being soze wounded, and I well beaten, at last we got to the gates of Alexandria, but it was so late that we could not get in, but were forced to

lay all that night (till morning) vpon the hard stones,

and in the morning I got abord of my ship,

when I had beene from it fifty daies:

And so I ended my Pil
grimage.

FINIS.



